

the NATIVE VOICE

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An Introduction to Silent Dawn

— STORY PAGE 3



A HERO'S WELCOME is the reception given Chief Silent Dawn (centre) on his arrival at the International Airport in Vancouver prior to leaving for the Native Brotherhood convention at Cape Mudge. He is greeted by beautiful Marina Assu,

British Columbia's Buckskin Princess and a top candidate for Miss PNE title this summer. Her father Frank Assu is dressed in tribal regalia. Special ceremonies were performed at the airport to welcome 80-year-old Silent Dawn.

Robert Clifton Re-elected Brotherhood President

Bob Clifton has been re-elected president of the Native Brotherhood of British Columbia at the organization's twenty-fourth annual convention held at Cape Mudge in April.

Clifton is captain of a British Columbia seine fishing vessel and resides at Courtenay on Vancouver Island. This is the second term in his present position for president Clifton.

Venerable Dr. Peter R. Kelly, a

Brotherhood stalwart for many years was again chosen chairman of the Legislative Committee, a field in which he is recognized expert, and a position he has held for a long period. His home is in Nanaimo, also on Vancouver Island.

George N. Wilson of Bella Bella has been re-elected secretary of the Brotherhood and Reg Cook of Alert Bay has been returned to the post of treasurer.

Ed Nahanee of North Vancouver is again business agent of the Native Brotherhood, a position to which he was named last year after a one-year break, prior to

which he served in that job for several years.

Coastal vice-presidents, with their district and home base, are as follows:

Paul E. Price, Skeena River District, Port Simpson; Johnson Russ, Naas River District, Sunnyside Cannery, Skeena River; Lazzelle Charlie, Burns Lake District, Topley Landing; Peter Hill, Queen Charlotte Islands, Massett; Caleb Williams, Central District, Bella Bella; James Sewid, Alert Bay District, Alert Bay; Charles Peters, Southern District, Cape Mudge;

Earl George, Southwest Coast, Ahousat; Moses Smith, Northwest Coast, Ceepeecee; William Pascal, Lillooet, Pemberton District; Andrew Cahoose, Anahim Lake District, Anahim Lake; Jack Peter, Alberni-Barclay Sound District, Kildonan; Oscar D. Peters, Fraser Valley District, Hope; Clarence Joe, part Southern District, Sechart; Ed Sparrow, Vancouver District, Vancouver.

A vice-president for the Northern Interior District has as yet not been named to replace Steve Morrison of Hazelton.

He Lived With

The Shadows of His People

By CHA-LA-NUNG

(Continued from last month)

Their talk to me was over. The Great One does not have you speak to the dead. The good of their tongue for me I would never hear again and the warm of their hand upon my arm was over for me. Their shoulders were gone for me to weep upon. I was dead.

David cried out against the way of my people but they did not listen. He did not understand. I tried to say the why of what they were doing but his face was empty. For this, he came to stand at my side. His voice I would hear, his hand I would feel.

MY tipi had been struck down. The sight of me was gone from my people as I returned to my village with David. They wailed for one who had died. I walked among them but they did not see. Only their hearts came up to touch me and say: "Crazy Horse, son of Brave Bear, there is much love in us for you. — Go with the good of us. We hold you to us, we remember."

I fell before them and showed my tears. Their love I would keep to me. I would go as one with them for always. Gentle Cloud and Laughing Dog came to me with my little sister, Pretty Straight Legs. The heart of them was big and they held me. For the sorrow of me they turned from the way of our people and gave me words. They would go with me to the village of my blood father and sit with me as I sat unseen at the side of my brother.

Pretty Straight Legs tried to say to my people I was alive. She laughed at the walls of the squaws. She tried to pull me into their sight but they turned away in sadness.

I gave the wealth of me to Laughing Dog. My ponies would be his to give away at the naming of his son.

David and his squaw came to be of our party as we left the village. She was a woman of the age of Little Morning and Gentle Cloud. But, there were no eyes in her though her name was Bright Eyes. The blood of her mother had been of the people of White Antelope. She had been in his winter camp when the white man had gone upon it and killed. Her eyes had been taken by the terrible fire of his many guns. David was good to her. And a great love to stand between them. She became the squaw of his heart.

AS I was dead among my people, I returned to the village of my father in the darkest of the night. I gave no eyes to greet me that I could be seen as the picture of my brother. First it would be said among them, that Crazy Horse the son of Brave Bear was dead, that Crazy Horse, the son of Crazy Horse, the holy man, was returned to the living to walk unseen.

The good sleep of my father I heard and I went to waken him. I stood before him in the grey of light. Our eyes had never touched that I could remember, his voice had been for me as a baby to hear.

He named me my brother when he saw me and there was much gladness in him. A war party had gone from the village and not re-

turned. That my brother had been killed was a bad dream for him.

When I did not speak and he made a good fire in the tipi that his eyes could be whole he understood.

"Aa-ha-ho," he said. "Aa-ha-ho." He called me his son of the dead. The great strength of his arms brought me to him. His tears were upon my shoulder. There was much joy in him that I had come back. The word that had been with Dark Horse did not close his eyes. All the good of his heart he opened and he held me with the warm hand of a father.

The shadows of those who were with me he saw and he brought them to his tipi. His voice was good for all. Pretty Straight Legs he touched with his tears. He had not seen her since he had placed her in the arms of Little Raindrop, squaw of Brave Bear, that one of my blood could grow and sit with me.

Great was the happiness in my father for the son and daughter Wash-tako had returned to him.

But great in me was the wonder of the word I would hear from my brother when he saw me. The word of him had not been dead to me, but the word of me had been dead to him.

With the grey of the dawn I came to stand before my brother as he returned to the village with his war party. The tongue of our father was his when he saw me. We were a picture of one another to see. We were a pool of water to look down into.

THEN my father came with his laugh and there was joy. He said to my brother how we had been of one birth and how with the coming of me the Great One had brought heavy thunder to us and ripped the sky with his lightning. I had closed my eyes with this and the breath of me had been still. Brave Bear had given me the life of his breath and I had cried out. The son of Crazy Horse had died in his birth, a son of Brave Bear had come to live. And he had brought me with him. And my father said how he and my mother had cried for this but the word of the council had been good for them to hear. Of the two that had been of birth, only one lived. He was my brother Curly, who stayed with a mother's name for a child.

My brother wept for me. Our shoulders were for the other. He saw the length of gold that had been braided in my hair. His tears again I knew. Far was the word among my people that Crazy Horse the son of Brave Bear, had taken a white squaw. Far was the word that Yellow Hair had killed her. It was among them that none would touch this Yellow Hair. That it would be for the blood of my family to kill him.

His heart my brother gave to me. We were as one. He touched the gold in my hair, he brought the warmth of his tears to it.

"For my white sister," he wept. "For my white sister."

WHEN the full morning had come my father went to the council and said the word of my return. That they would look at me and give me a good voice was his heart. But to them I was dead. It could not be

different. I do not say the wrong of this. For my people it was a bad shadow that breath had been given to me. They would suffer and the Great One would weep.

My brother was a quiet man. Much of our father was in him. He spoke with the voice of Man Afraid of His Horse, that peace there should be. But for us he knew there could not be peace with the white man. He made bad war and the blood of his heart was for all his people to set. He cried for a peace we would never know. The flute he carried was his dream of what he would have. The still of him the council would listen to, the fire of him the bucks would go to war upon.

The heart of me was for my brother. He was a good man. The love of our people was our breath. With them we died, with them we lived.

AT my brother's side I rode, at my brother's side I sat in councils of war. But my voice was not heard, my presence seen. The way of my brother was good. Many were the times he sat as me that I could be seen and my word heard. It was with our people that this was done and they smiled with it. It was a laugh that lifted the shadows from their hearts. Good was the talk of my brother's friend, Mach-pe-ya, when we would sit in council. He would go before our people with his smiles.

"Who stands with the council?" he would say. "Do they have ears that hear the dead, eyes that look beneath the cover of the mounds? Then we should put them with the old squaws and children."

It did not change, his words for the many seasons I was in the village of my brother.

When the leaves were red and the flowers gone from the earth Sitting Bull came to our village. He said the words the White Eagle had built upon our hunting grounds. Peace, no more could Red Cloud and Man Afraid of His Horse see. They cried for the war that had come to us. The white man had not listened; he had turned from the peace we had wanted. Their eyes were open with their tears.

He tried to take away our sadness and give us a good dream. But a dream is not good when the dawn before you is black. Then, I kept this to me. But now I cry out to my people this is not a good truth. Always does the sun shine before us if the brightness is in our hearts. It will be the day. That was the word of our fathers we should keep alive. The sun cannot rise if our hearts are dark. Come together, my people, and show one another the brightness of your hearts that you can once more see the sun.

For Sitting Bull, I weep. He saw what there was to be for us. He tried to hide us from the cover of sorrow with hope. But his heart we could then read and we could not smile.

OUR war with the white man would be with the winter. Until then there could be no war parties. We must sit with peace. For four moons we would wait, our hands would be

down. It would be said to the Great One we did not want war. He would see our hearts.

The peace we kept the white man did not say. His words were heavy with his lies. We went to the village of our uncle, Spotted Tail to hear them. Braves there were with us but we were all of peace. A wagon with many men and one woman we did not touch. It was not their thought of us that we rode in peace. They drew sticks from a hat as we watched them from a hill and then one of them took his gun to the woman. Murder they did themselves. It was to stay in their mind and sleep with them through the night and the day.

We were sad for the war the white man thought we would bring to his woman. He did not understand, we could not say different. His heart was bad for us and would let him see no good.

The word of this we told Spotted Tail and he burned sage to take away the bad smell. He was sick for this and gave his heart that the white man would know good. With Man Afraid of His Horse he walked the same steps. They drew from all the good of their fathers and would not let this war of hate touch them. Before Spotted Tail died, and with the empty stomach of a reservation there was a great faith in him that the white man would learn. Now there was a blanket for him to hold before the white men who had killed the woman.

"They did not know. — Sorrow for them."

EVEN when the White Eagle came to his village with bad tongue for us, he did not change. He brought him a gift of a buffalo robe and food.

The White Eagle was good in his taking of these gifts. He took an eagle from his shoulder and gave it to Spotted Tail. It was no more than the feel of his heart, but it was much. The Great One smiled.

I gave my brother a smile for this White Eagle. There was a smile for him to return but the closing of his eyes told me he understood and would respect his. Bad was a cut across my brother's mouth. Sinew held it together. He touched his cheeks. A white squaw with drink in him had come into the village of my uncle and knocked my brother to the ground. The steel of his horse's hoofs had gone into his face and opened his flesh. For that, we did not kill the man. Our promise was with Red Cloud and Man Afraid of His Horse that we would keep peace for four moons.

(Continued Next Issue.)
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An Introduction to Chief Silent Dawn

CHIEF Silent Dawn, better known as Colonel Ted Davis, 80-year-old Apache Chief, attended the Native Brotherhood of British Columbia convention at Cape Mudge as special guest of the host, Chief William Assu, O.B.E.

On arrival at the airport in Vancouver he was met by our buckskin Princess Marina Assu of the Cape Mudge Indians and her father and mother Mr. and Mrs. Frank Assu and a large gathering of Indians who performed the Ha-Matsa Dance in his honor. This was the first time that this dance has ever been performed in Vancouver.

Colonel Davis spoke to the Indians and spectators and told them that he brought with him the greetings, respects and kindest thoughts of his own people of America, of the Blue Star Mothers of America, of Mabel Stoner, president of Sans-Souci Celebrity Club and of members of the International Axe Grinders of the World.

Silent Dawn was most impressive in his beautiful ceremonial robes and received a great welcome wherever he went during the duration of his visit in British Columbia.

MEET THE MOUNTIES

On his return from the Convention, the Royal Canadian Mounted Police called on him and personally conducted him through the city on a sight-seeing tour.

He, in turn, told the Mounted Police of his own Apache Tribe in Arizona and that nearly 100 miles north of Fort Defiance, Arizona, at Atlatil, New Mexico, young Indian boys of both the Apache and Navajo tribes dream about becoming Desert Mounties.

"One night last summer at their campfire, these braves listened to their medicine man, Chief Thunderbird, (Silent Dawn), who told the adventures of the red-coated mounties in the north. After surmounting countless difficulties they always got their man, yet always displayed the admirable qualities of kindness, honesty and fairness. As desert mounties, they don't track down their man as does their white counterpart. Instead they help the tourists who come to the reservation. They point out the location of the water holes, collect firewood and guide cars away from the sandy spots."

The Hudson's Bay Company, one of the oldest Indian trading companies in Canada, extended courtesies to the Chief. He was further courteously treated by all newspaper, magazine and TV representatives and by the British Associated Press.

Sir Michael Bruce, representing the "Vancouver Herald," wired the Hearst papers in New York thanking America for sending such a charming ambassador of good will.

He was a guest of the numerous fisheries associations and attended a launching of a large fish packer and was entertained and invited to the homes of leading local people.

RECEPTION IN ROOM

He held a reception in his room the night before his departure which was attended by many of his new friends. During the evening, Mr. John Clark of Nelson Brothers

Fisheries, at the request of Silent Dawn, presented three scrolls of Honor with Indian names, to Mrs. Maisie Hurley, publisher of the "Native Voice," Miss Marina Assu, Totem Princess of 1956 and candidate for this year's Miss Pacific National Exhibition and to Mr. Frank Assu, her father.

These scrolls were from the Silent Mocassins of America and were signed by Chief Plentycoos, Chief Thunderbird, Medicine Man and Silent Dawn, Honorary Chief.

Mrs. Hurley's Indian name from the Mocassin Tribe is KAMUPL-MOGE, mean "the woman who is talked of." Miss Marina Assu received the name KEUNITANPO, meaning "never alone" and Mr. Frank Assu received the name



—Courtesy Vancouver Province

APACHE CHIEF Silent Dawn fulfilled long-time ambition when he met RCMP officers in Vancouver following the Native Brotherhood Convention. Apache youths have come to idolize the Mounties, he says, because of their famed legends. Constable Frank Johnston took time off from duty briefly to show Silent Dawn city sights.

L'APWEKONAHU, meaning "the man who stands before his people."

This great man, Silent Dawn, who has given so much of his life to fight for the rights of his people, has a knack, through his sincerity and charm, of making friends wherever he goes.

WON MANY FRIENDS

I first came to Vancouver in 1890 and I have met many celebrities in my time but I doubt if I have ever seen a man who, in so short a time, won the love, affection and respect of so many people, and who left us with a feeling of loss and a strong wish that he may come and visit us again soon.

As one little friend remarked after meeting him, "There is a peace about him as if he had found the secret of happiness."

When he was at the Convention, he quoted this little verse:

"There is a strange world in which we live, where wonders never cease when the civilized people are all at war and the Indians alone are at peace."

At the convention, Chief Silent Dawn brought greetings from his people and honoured our beloved host, Chief William Assu, by presenting him with a magnificent ancient Apache Rug which had been in his family for many, many years. It was the most exquisite workmanship and colouring I have seen. It made my own beautiful Indian rug valued at over \$500 pale into insignificance.

Indians Build Own Bridge

STURGEON FALLS.—A Bailey bridge and eight months of strenuous toil have made commuting much safer and easier for Dorkis Reserve Indians. Their reservation is entirely cut off by the French River and Lake Nipissing. Four Indians have drowned commuting over thin ice in winter.

Dorkis appeals to the Highways Department for a road and bridge went unheeded for a number of years, so the Indians borrowed the equipment, bent their backs and built both road and bridge.

Construction was financed with \$80,000 from council funds. The reserve is covered with vast stands of pine and is one of the richest in the district. With the road and bridge open, the Indians will cut timber to replenish the council fund.

MAINLY ABOUT PEOPLE

Buckskin Princess Marina Honored

By SIR MICHAEL BRUCE

There was a very proud and very lovely young lady at the airport Saturday. She was Princess Marina Assu, of the Cape Mudge Indians. She had come to meet Col. Davis, Chief Silent Dawn of the Etchar-tines branch of the Apache people.

Col. Davis came to Vancouver to attend the Indian Brotherhood convention at Cape Mudge, near Campbell River, and was met by many leaders of Vancouver's Indian community as well as the two young chieftains, Tom and Frank

Assu, and Mrs. Frank Assu from Cape Mudge.

Col. Davis brought to Princess Marina the following message from the Apaches below the border:

"From our heart to your head, Princess Marina Assu, one happiness and great mystery guide you always. We name you Kennitanta (Never Alone)." It was signed by Chief Plentycoos, Chief Thunderbird and Chief Silent Dawn.

Col. Davis was an old friend of President "Teddy" Roosevelt and

accompanied him as bodyguard to the Belgian Congo. Col. Davis' father, a U.S. Marshall, and his brother were also on the trip. Another great friend was Will Rogers.

Col. Davis studied medicine at Hamburg University and took his doctor's degree there. He also practised medicine on the north-west frontier of India and later became a close friend of Mahatma Gandhi. Saturday he met Indian Commissioner W. S. Arneil and Len L. Brown, solicitor for Indian affairs in Ottawa.

Many spectators saw the Ha-matsa dance performed at the airport, the first time this dance has been done in Vancouver.

Col. Davis spoke to the Indians and spectators and told them he brought with him the greetings, respect and kindly thoughts of his own people, the Indians of America, of the Blue Star Mothers of America, of Mabel Stoner, president of the Sans-Souci Celebrity Club, and of members of the International Axe Grinders of the world.

the NATIVE VOICE

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No Excuse For Excluding Natives From Insurance

INDIANS, Eskimos and other northerners hired for temporary work on the DEW (distant early warning) radar line are ineligible for unemployment insurance, Labor Minister Gregg said recently in Ottawa.

However, all workers on the line, being built in the Canadian Arctic by the United States, were covered by workmen's compensation.

Mr. Gregg was replying in the Commons to questions by CCF Leader M. Coldwell, Mrs. Ellen Fairclough (PC, Hamilton West) and Thomas Barnett (CCF, Comox-Alberni).

He said an agreement between Canada and the United States provides that preference be given to Canadian labor for work on the line. Most employees were Canadians.

Both U.S. and Canadian contractors were required to comply with regulations of the Unemployment Insurance Act.

The agreement provided insurance for persons who would normally be insured. Most of the workers fitted this category since they were from populated areas of Canada.

However, persons employed north of the 55th Parallel, in occupations such as hunting and fishing, where they did not normally qualify for unemployment insurance, would not be insured during temporary employment on the radar line. There was only a small number of these.

The U.S.-Canada agreement also provided that rates of pay and working conditions would be set, after consultation with the Canadian Labor Department, in accordance with the Canadian Fair Wages and Hours of Labor Act.

"This applies to all Canadians employed, including Indians and Eskimos," Mr. Gregg said.

Liaison between the department and DEW contractors was maintained through a senior department officer in Ottawa. Relations between contractors and employees were under continual supervision of two northern service officers of the Northern Affairs Department.

These arrangements would apply also to the contract for maintenance and operation of the line when it is completed.

We cannot agree that any individual should be excluded from coverage under unemployment insurance condition, particularly when employed in an occupation that would ordinarily be covered. And when, we might add, it appears to single out a specific group for unfair treatment.

"Don't Forget to Remind Me ..."

"... don't ever forget to remind me when my subscription runs out to the finest Indian paper ever published and that of course is THE NATIVE VOICE.

"May your people and my people, the Indians, some day be given the opportunity to enjoy the colors in the white man's rainbow.

"For my people, I have spoken."

COL. TED DAVIS (*Silent Dawn*)



LONGSHOREMAN CHIEF of Nanaimo Indian Band is Edison White, recently elected for a two-year term. He served as chief from 1951 to 1954 and his grandfather, Paul White, was chief of the band for 40 years.

NATIVE RESIGNS

Treasurer in Name Only

NATIVE Brotherhood secretary George Wilson has resigned as treasurer of his Church at Bella Bella after expressing his objection to being treated as a minor by church officials.

In a letter to Rev. J. Herdman March 29, Wilson requested him to "Please accept my resignation as treasurer of our Church.

"If I cannot be trusted to handle all monies and books while in the position, then I'll have no part in it whatsoever.

"I am opposed to the idea that the Church still recognizes Natives as minors which further adds to my having to resign.

Mr. Wilson told THE NATIVE VOICE that "I felt I could not go on as treasurer if other people were going to be in charge of the books so I decided to resign with all due respects to our Minister and to Our Heavenly Father."

Indians Seek Co-operative Industry

ORGANIZATION of Indian crafts into an industry is urged upon the federal government in a brief submitted recently by the B.C. Indian Arts and Welfare Society.

The brief was submitted to a federal committee, headed by C. Brown, investigating native educational facilities in the province.

It recommended that Indians be assisted to organize a "clearing house" or "co-operative" for the sale and distribution of their crafts in the province.

The Indians could eventually manage and operate the industry themselves.

Many Grateful For Visit of Silent Dawn

The Native Voice has received several requests from the different Indian Bands in British Columbia who would like to express their gratitude to Col. Ted Davis (Silent Dawn) for travelling to British Columbia, a matter of making a trip of 3,000 miles, to find out for himself the problems of the British Columbia Indians so that he could take a report back to the American Indians and to acquaint the British Columbia Indians with the problems of their brothers across the Border.

FROM FRED RUSS

The following was given to me for publication by Mr. Fred Russ, Native Brotherhood delegate from Skidgate Mission, Queen Charlotte Islands, British Columbia at the Native Brotherhood Convention at Cape Mudge:

As Native Brotherhood delegate for Skidgate Mission, Queen Charlotte Islands, I would like to thank that venerable Chief, Silent Dawn for travelling 3,000 miles across the Border to visit us at our Native Brotherhood Convention at Cape Mudge, to listen to the problems of our people and to help to acquaint us with the problems of our Native Brothers and Sisters across the Border, thereby taking the first step towards unity and a better understanding between Indians of the Americas.

FRED RUSS,

Native Brotherhood Delegate,
Skidgate, Queen Charlotte
Islands.

FROM WILLIAM PASCAL

And another band is heard from: I wish to ask The Native Voice to express my thanks for my people to Chief Silent Dawn for giving us the privilege of meeting him and discussing our mutual problems which I hope will bring a closer unity between his people and ours, the Natives of British Columbia.

Chief William Pascal,
Vice-President,
Lillooet Pemberton District,
Creekside, B.C.

TELEGRAM FROM MOTHERS
Telegram received from Blue Star Mothers of America by Col. Ted Davis, as follows:

"Blue Star Mothers of America join with the many American friends in expressing our appreciation to Mrs. Maisie Hurley, publisher of Native Voice for her outstanding work for and with the Indians and Veterans."

Sincerely,

Nellie Leonhard,
National President,
Blue Star Mothers of
America.

ROLL RECEIVED

The following Scroll received by Mrs. Hurley from the Silent Moccasins of America:

THE SILENT MOCCASINS OF
AMERICA

Greet you
MAISIE HURLEY, EDITOR,
"THE NATIVE VOICE"

With the name
KAMUPIMOGE
(The Woman who is talked of)
PLENTY COOS
Chief

Signed
THUNDERBIRD
Medicine Man.
SILENT DAWN
Honourary Chief
In the Year A.D. April 6, 1956

THANKS TO MANY

The Native Voice wishes to thank Col. Ted Davis (Chief Silent Dawn), the Blue Star Mothers of America, the Silent Moccasins of America, Hon. Homer Place, Chief Silent Moccasins; Hon. Jay Walton, head medicineman, Silent Moccasins; Hon. Rile Eldridge Dept. Sr. Vice Commander World War Veterans 1, Chief Plentycoos, Chief Thunderbird Medicineman and Silent Dawn Honourary Chief, Mrs. Mabel Stoner, president of the Sansouci Celebrity Club and members of the International Axe Grinders of the World for the great honors bestowed on our Publisher, Mrs. Maisie Hurley and our lovely Princess Marina Assu, and her Father Frank Assu, and to our much beloved Chief William Assu, O.B.E.

FROM MOSES SMITH

I was glad to see American Chief Silent Dawn visit us at our Convention and wish to thank him for travelling 3,000 miles to bring about a better understanding of the Indians both in the United States of America and Canada.

MOSES SMITH,
Vice-President,
North West Coast,
Ceepeecee, B.C.

SIMON BAKER'S WISHES

I have also been asked by Chief Councillor Simon Baker of the Lower Capilano Band, Squamish Tribe (Vancouver's own Indian Tribe), to say on behalf of his people, that they hope that it will not be too long be-

was as good a "dry land cow puncher" as Pascal was a "sea going cow puncher."

The latest reports are that our president, accompanied by Mrs. Kitty Carpenter, president of the Sisterhood, paid a visit to Mr. Pascal's district but up to the time of going to press heard nothing from our president—last reports were that he was heading north, breaking all speed records—the bull is, they say, doing fine.

SISTERHOOD ARE IN

It was decided at the 21st Annual Native Brotherhood Convention at Alert Bay in 1951 that the Sisterhood, who are Auxiliary members, could become full members of the Brotherhood by paying the membership dues (not the auxiliary dues of \$1.00) which would make them eligible to vote along with the men in the election of officers.

It was not until the 1956 Convention at Cape Mudge that the women took advantage of this situation. President Robert Clifton, boldly taking the bull by the horns, demanded that the ladies step up and vote with their brothers. Mrs. Kitty Carpenter, our Sisterhood president and Mrs. Mary Hall and all members of the Sisterhood, deserve great praise for having won their point in giving the women equality with the men. It is a splendid step forward. Well done, girls!

For Chief Silent Dawn returns so that the Squamish Band may have the opportunity of exchanging views with their brother Silent Dawn from across the border. Mr. Baker also expressed the wish that Chief Silent Dawn would take part with the Squamish Indians in the forthcoming celebration in 1958 of Confederation. He feels that it was a wonderful thing for a Chief to travel all that distance so that he could help his Brothers across the border. On behalf of the Squamish Tribe he wishes to thank Chief Silent Dawn.

SIMON BAKER,
Chief Councillor,
Lower Capilano Reserve.

Some Observations On Grand Convention

Many who attended the Convention of the Native Brotherhood at Cape Mudge are asking the question, "Why was Mr. Nahanee, Business Agent of the Native Brotherhood of British Columbia, interrupted from continuing to give his annual report to the Convention?"

Since this report came from the business agent who has a thorough knowledge of all important matters pertaining to the Native Brotherhood affairs, many were the interested and disappointed listeners who would like to know the reason why Mr. Nahanee was not able to complete his report.

Although asked, later on, to continue, Mr. Nahanee declined to do so. Many of the invited guests were representatives of various departments in the fishing and other industries and felt that his report could have concerned their various departments. After all, this was their reason for coming to the Convention. They felt that they might have been of some assistance, if required, in answering questions or smoothing out any misunderstandings.

Mr. Nahanee won the admiration and respect of his many admirers by his perfect composure and dignity in handling an embarrassing situation. He is too big a man to allow pettiness or self interest to enter his pattern of life. He is all for the Brotherhood and the good of his people.

MAISIE HURLEY.

RIDE 'EM COWBOY, RIDE 'EM

The whole Native Brotherhood was convulsed with laughter by slow, mournful recital of our "sea-going cow puncher" from Lillooet-Pemberton district, Vice-president William Pascal. Bill, in a slow, sad voice and dead-pan face, related his yearly trials and tribulations in attending the Native Brotherhood Convention at different coast ports, such as Queen Charlotte Islands, Bella Bella, Bella Coola, Prince Rupert and Cape Mudge, and thereby having to ride the ocean waves instead of his faithful cayoose.

Billy said that he got so sick he wanted to die. He said, "we are cattle raisers and farmers up our way, not sailors." He said that once every year in order to attend the convention, he finds himself in his bunk flat on his back merciless-

ly thrown from end to end, and side to side, until he would wonder whether the ship's engine were churning inside of him or the ship.

He would annually vow never again to return to another Convention. His faithful sidekick "Reverend" Tommy Shewish of the West Coast would cheerfully predict his return saying, "You'll be back again next year, boy, you'll be back again" and so he has been, year after year, bucking "life on the ocean wave" to attend each convention.

He ended his address to the people by saying that his wants were few and modest. All he asked in return for his ever faithful journeys to the conventions, was a visit from our President, Robert Clifton, to his district where he would personally test his ability to see whether he, Bob Clifton, was as good a man as he was, by making him ride a bull.

This test would show whether he

Indian Artist Records Great Days of His Race

LETHBRIDGE, Alta. — The old Indian trails have been plowed under for more than 60 years and the relating of the true story of the Indians of the past is becoming more difficult as each day passes.

But Percy Two Gun is perpetuating on canvas his own record of old Indian days, painting from memory scenes of the buffalo hunt, the old chiefs and famous cowboys.

Percy, of the Blood Indian reserve near Cardston, 70 miles south of here, is about the best-known of the few artists recapturing the days of Whoop-Up country on canvas.

As an expert rider and bronco buster 50 years ago, Percy participated in many western rodeos.

His work is seen by hundreds of tourists every year at the Prince of Wales Hotel at Waterton Lakes National Park where he painted the story of the Blackfeet in pentograph—Indian war-picture stories—on the walls of the resort hotel.

Other paintings have found their way into many parts of the United States and Canada, including some

museums.

Despite his talent, Percy has had almost no formal art teaching. At the Banff School of Fine Arts several years ago, an instructor said there was nothing the school could teach him about blending of colors.

"I did, however, get a little better conception of perspective and proportion," Percy said.

More than 20 years ago, when Percy was 50, he began taking a serious interest in art after a Lethbridge storekeeper suggested selling paintings through the store for \$5 each.

Rev. S. H. Middleton of St. Mary's Anglican School on the reserve persuaded Two Gun to use the signature insignia of two crossed guns on the corner of each painting, more befitting an Indian artist.

Percy's most famous painting (The Buffalo Hunt) shows a Blood Indian bringing down a buffalo on the rolling plains near Cardston, Alberta.

Health Services Head Sees Decline In Illness Rate Among B.C. Natives

The opening address at the recent 24th Annual Meeting of the Native Brotherhood of B.C. at Cape Mudge was given by Dr. W. S. Barclay, Regional Superintendent for Indian and Northern Health Services.

Greetings were extended to the gathering on behalf of The Honourable Paul Martin, Minister of the Department of National Health and Welfare, and Dr. P. E. Moore, Director of Indian and Northern Health Services.

In the course of his address, Dr. Barclay mentioned that the Department took no responsibility whatever for medical or hospital charges outside of Canada, that the Department has tried to provide necessary attention for Indians living on reserves or who might be temporarily away from reserves not more than twelve months, that the Department had never assumed financial responsibility for free medical attention to all Indians, and that Indians who were able to arrange medical or health care for themselves and their families should be willing and ready to do so.

Tribute was paid to the long service of Nurse Gerry who was with the Department for many years but who has been retired for some three years or more.

With the growth of health services for the Indians and Eskimos in recent years, there has been less need for carrying out actual home nursing, and Departmental nurses these days give much greater attention to public health measures, such as making sure everyone is protected against diphtheria, whooping cough, smallpox and typhoid fever, also the holding of baby clinics, examinations of schoolchildren, giving special attention to helpless, crippled and chronically ill Indians, and carrying out all possible forms of health education.

It has been possible with the assistance of the Provincial Department of Health to have some of their nurses carry out public health work in some of the smaller

scattered reserves in many parts of the Province.

It was pointed out that dental services and eye services provided by the Department were being used first of all for schoolchildren, and for others only when there was special need or when there was time.

The excellent co-operation between many of the Provincial health services and Indian health services was described with particular mention being made of the Children's Hospital clinics, the Health Centre for Children, the Canadian Arthritis and Rheumatism Society, the Cancer organizations, the Mental Health clinics, the Red Cross, the Rehabilitation Centre and others.

A special plea was made for Indians to take part in any blood donor clinics which might be held in the vicinity of Indian reserves.

Dr. Barclay said that during 1955 he estimated not less than 300 pints of blood were required for Indian patients and supplied free by the Canadian Red Cross.

Polio Vaccine was given during 1955 to 840 Indian children. No cases of Polio occurred in this group. During 1956 it was hoped that vaccine would be available for about 5,000 more Indian children.

It was pointed out how very important it was to pay special attention on Indian reserves to proper care of garbage and of water supply.

Clear water is not necessarily safe water. It is always possible to make water safe by boiling it first before it is used for drinking or for mixing with milk and other food given to babies and small children.

The Doctor said that the tuberculosis work being done for Indians is still very extensive and just as important as ever, even though fewer new cases of tuberculosis are being found each year.

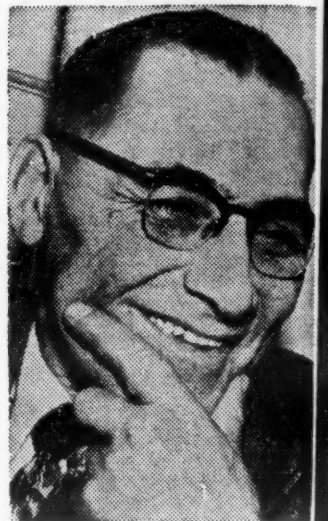
Because of all this work, not many Indians are found now with tuberculosis who look or feel very sick, and yet all such cases should be treated in hospital for some time.

Since it is known that there are quite a number of children still being found with tuberculosis, it seems obvious that some cases of unknown tuberculosis are still on some Indian reserves, and the delegates were urged to bring word to their own people that when an x-ray survey clinic was being held on the reserve every person at home should have an x-ray taken.

There were only 17 Indians died of tuberculosis in British Columbia during 1955.

The suggestion was made that on many of the larger reserves at least it would be a good idea to have a Health Committee. Such Committees could help to plan improvements of health conditions on the reserve, and in many ways could be of assistance to doctors and nurses.

RE-ELECTED PRESIDENT



ROBERT CLIFTON

... named president of the Native Brotherhood of British Columbia for a second consecutive term during elections held last month at Cape Mudge.

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Eskimo Carvings To Highlight Folk Festival

Eskimo stone carvings will be a highlight of the fourth annual folk festival to be presented by the Victoria branch of the Canadian Folk Society from May 19 to 21.

Two Eskimo carvers of Canada's eastern Arctic will be represented by 18 carvings which reflect the primitive life of the north.

The carvings, loaned by the National Art Gallery through the department of northern affairs, Ottawa, will be arranged by Collin Graham, curator of the Victoria Art Gallery.

Other highlights of the festival will be Estonian dancers from Vancouver, French and Italian

songs by Mrs. W. G. Black of Vancouver, a German choir, Finnish singers and a recital of Spanish songs by Adele Gualt.

Scandinavian dances will be given by the Cowichan Lake Scandinavian Club, and the Fireside Singers will attend from Nanaimo.

HANDICRAFT SHOW

A handicraft exhibition will show craftsmanship in wood ceramics, embroidery, needlepoint, weaving and knitting.

A new attraction will be an international display of bread.

The festival will be held in the afternoons and evenings in Central junior high school auditorium.

Tickets may be obtained from the Hudson's Bay Co. or Eaton's box office. Season tickets are \$1.50 for adults and 75 cents for students.

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By SIR MICHAEL BRUCE

Convention Educates This 'Ignorant Briton'

I have just returned from a three-day trip to the Native Brotherhood meeting at Cape Mudge.

Having been brought up in that extraordinary state of ignorance which the average Briton has for the other parts of the world, I had gone half expecting to find something resembling the scenes in cowboy and Indian films.

Instead, I found one of the nicest villages I have yet seen, located in a really lovely setting by the water, with a background of trees climbing a ridge. The rows of modern, well-built and gaily painted houses faced the seashore.

I had expected wigwams, teepees, camp fires and ponies neighing in the background while smoke signals were sent from hill to hill.

How wrong I was. I was in a village that anyone would have been delighted to live in, where the houses would be the envy of thousands in Britain.

I saw some of the prettiest (by any standard) girls I have met in Canada, and met a great many

charming and delightful people. I saw some of the bonniest babies you'd find in a long day's trek.

I heard speeches that might have emanated from college professors or skilled politicians and dined at a feast that would have done credit to any of Vancouver's first-class hotels.

I travelled up to Campbell River with Mr. and Mrs. Bob Clifton and Johnny Clifton (Bob is president of the Indian Brotherhood), and with Mrs. Maisie Hurley.

First day of the meeting was given over to a welcome of delegates and a supper party. During the afternoon session, Dr. W. S. Barclay, regional medical superintendent of B.C. for the Department of Indian Affairs, made an interesting speech and prayers were said by Rev. George H. Hamilton of St. Giles United Church, Vancouver, who is President of the B.C. Conference of the United Church of Canada.

Other speakers during the day were B.C. Liberal leader Art Laing, Mayor Charles Cates of North Vancouver, Dr. G. E. Darby of Bella Bella, Charles Clark, president of the Fishing Vessel Owners' Association, Chief William Assu, the Rev. Peter R. Kelly, DD, Chief Silent Dawn from the Apaches, the president (Robert Clifton) and J. A. Findlay, B.C. superintendent of the Department of Indian Affairs.

Chief Silent Dawn, who appeared in full Apache robes, presented Chief William Assu with a Navajo rug over 60 years old, and letters and testimonials to Princess Marina Assu, Frank Assu and Mrs. Maisie Hurley from the Indians of the United States. He gave an amusing definition of the Indian's ideas of politics as they saw it—emotion, commotion and finally lost motion.

Congratulations, Hattie Fergusson

Mrs. Hattie Fergusson was elected as one of the twenty-four directors of the Vancouver Film Council, at meeting held April 17, and becomes the first Native woman or man ever to be elected by that august body in B.C. Mrs. Fergusson joined the Film Council three years ago and has since taken advantage of all courses sponsored by the Film Council, pertaining to films as an educational medium.

The United States Indian Bureau uses films extensively both in the schools and with their adult education program in the villages and now we learn that they are using TV to teach basic English to the elderly Natives who missed schooling. This fact indicates that those responsible for the education of Indians, both elementary and adult, and those interested and working for better educational opportunities for the Native youth and the adult, are quite behind the times, compared to our U.S. neighbors.

So They Showered Her With Crimson Roses

When I try to describe our little Indian Princess from Cape Mudge (Miss Steveston) Marina Assu, granddaughter of that great old Chief William Assu, O.B.E., I have to restrain myself from starting off on an extravagant spree of words.

She is tall and graceful, and has the dignity of her great ancestors, with lovely hands and feet. Her exquisite head poised on her long delicate neck like a lovely rose on its slender stem. Her eyes are limpid pools of sepi, deeply fringed by long black silky lashes. When excited, her eyes the cathedral of her soul, fill with tears that shine like holy candles on the altar.

Her nose, delicately retrouse, her mouth full but sensitive like a newly blown crimson rose bud. All this would fade away were it not for her pure girlish soul, so timid, so modest, so sensitive.

Many of her people of Cape Mudge must have been deeply affected and proud of the beautiful young daughter of a tribe noted for its lovely women. Words failed them, so they showered her with deep red crimson roses. God bless our lovely little Indian girl, our all Canadian beauty.

She reminds me of that old Irish song:

*She was lovely and fair as the rose of summer
Yet 'twas not her beauty alone that won me—
Oh, no, 'twas the truth in her eyes ever dawning,
That made me love Mary, the rose of Tralee.*

—MAISIE HURLEY.

'One of Most Beautiful Conventions Attended'

IT WAS ONE of the most beautiful conventions I have ever attended. The dear Sisterhood worked their fingers off to give us lovely meals. The tables were gay with flowers and I want to thank the Sisterhood of Cape Mudge for a delightful visit.

A memorial service was held for Dan Assu and many a loving tribute was paid to his memory. It seemed as if his spirit was with us and that his great love and devotion to the Brotherhood held us together.

Just as the sun was going down the Mission boat "Willis Shank" with its charming Captain Stobbert, Mrs. Stobbert and crew sailed into Cape Mudge. As she sailed in, the beautiful choir sang some of the old favorite hymns, their voices accompanying the beat of the ship's engines.

My mother was part Welsh, and I was born in Wales, and had a Welsh nurse "Lookyou" who used to sing me to sleep, singing the old Welsh songs.

It wasn't long before I discovered the magnificent voice came from a Welshman, who lived 40 miles from the place where I was born.

All the emotion I have in me comes from Wales. For me he sang the ancient haunting miner tunes of Wales—Poor old Maisie—just

wept like a baby—Couldn't help it.

I'd bet you never attended a Welsh football game—rugger, mostly—where 30,000 voices rang out with the Welsh national anthem "Land of My Fathers" called Wales after whipping the stuffing out of some other team who outweighed them pounds. We weep, we laugh, we fight. Well "Taffy" Jenkins sang for me—the old tunes—"look you yes, indeed to goodness". Oh well, "Memories; Fond memories when all things fail we fly to thee." So I wept—God bless the Willis Shank and the wonderful work they are doing among the Indians. Oh by the way, I forgot to mention that the other three-quarters of me is Scottish and I love the PIPES, too. Anyone want to make anything of that? "Yes—indeed to goodness—moreover whatever" believe it or not I am a quarter Welsh.

*Jesus
the Light of the
World*

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A Prayer

(Sent to The Native Voice by
Kitty Carpenter, president of the
Native Sisterhood of B.C.)

Lord make me a channel of Thy peace,
That where there is hatred I may love;
That where there is wrong, I may bring
the spirit of forgiveness;
That where there is discord, I may
bring harmony;
That where there are errors, I may
bring truth;
That where there is doubt, I may bring
faith;
That where there is despair, I may
bring hope;
That where there are shadows, I may
bring joy.
Lord grant that I may seek rather
to comfort than to be comforted;
to understand, than to be understood;
to love than to be loved; for
it is by giving that one receives;
it is by self forgetting that one finds;
it is by forgiving that one is forgiven;
it is by dying that one finds eternal life.
AMEN.

THE FIRST St. George Hospital was destroyed by fire August 18, 1923. Again Mr. Antle undertook to replace it with a larger and better equipped hospital, and on May 3, 1925, the new St. George's was formally opened by Major Heldon Humphries, representing the Lieutenant-Governor of British Columbia. Bishop Schofield of Victoria, for many years the chairman of our board, dedicated the hospital.

Chief Whonnock of Fort Rupert said on behalf of the Indians, "This hospital is to us the house of salvation and the house of hope. Salvation for the present and hope for the generations to come." The Indian tribes of the Qwagwulth agency presented John Antle with money in sacks for the purchase of the X-ray unit.

The LOG—Jubilee Issue 1905-1955—M.S. "Columbia" . . . Built 1910. Anglican Church Mission boat.

CONTINUED FROM APRIL ISSUE

BRIEF RECORD OF PROGRESS, ACHIEVEMENT OF LONGHOUSE

By CHIEF BABE BEGAY

5. So—a new Indian organization has made its appearance in Chicago; this is a re-organization of any former organization. The purpose is to keep intact Indian heritage and culture, to be alert for detrimental Indian legislation.

6. The Longhouse was organized on February 26th, 1955; the charter was filed on March 4th, 1955; the Certificate No. 3808; book 2474; page 423; the Charter closed July 4, 1955; it was recorded on March 9, 1955, at 11:44 a.m. No. 16169649, by Joseph F. Ropa, Recorder of deeds, City Hall, Chicago, Illinois.

The signers of the Charter: Mr. Babe Begay, president; Mr. Tom Greenwood, vice-president; Mrs. V. Lehner, secretary; signed by Honorable Secretary of State, Charles F. Carpenter; by-laws voted in on April 22, 1955.

7. This is a list of the permanent officers of the Longhouse and the Matrilineal Ancestry:

- (a) Chief Babe Begay, ptes.
- (b) Tom Greenwood, Cherokee, vice-pres.
- (c) Alice Lehner, Spanish, sec.
- (d) Dorothy Miller, Scottish, Historian.
- (e) Irene Dixon, Mennonitee, secretary of Indian Affairs.
- (f) Cleo La Pearl, Oneida, treas.
- (g) Chas. H. Workman, Mohawk, chaplain.

The Councillors, or Directors:

- (a) Tom Greenwood, Cherokee.
- (b) Chas. H. Workman, Mohawk.
- (c) Maxie Dixon, Mennonitee.

The constitution and by-laws accepted as official and adopted April 22, 1955; the form of the initiation ceremony to be used by the Longhouse was adopted February 26, 1955.

8. The Constitution has been written by one of the members and the beautiful emblem and letterhead designed and drawn by one Sagotoloo.

It was thought there will be Indian names given occasionally at jubilee time ceremonies to worthy non-Indians.

The membership is composed of Indian blood and worthy non-Indians of the Caucasian Race.

Dues are \$3.50 per year, including one subscription of The Native Voice, Official Organ of the Native Brotherhood of British Columbia, inc., Vancouver, B.C.

The subscription and inclusion idea of The Native Voice was adopted February 26, 1955. One subscription to a household.

8. The date of the first meeting was February 26, 1955, held at the home of Mrs. Alice Lehner.

There were eight people present: Irene Dixon, Maxie Dixon, Cleo La Pearl, Dorothy Miller, Tom Greenwood, Babe Begay, Chas. Workman, Alice Lehner.

We decided to form an organization to be known as the Longhouse.

Chief Begay called the meeting

to order.

By motion and vote Chief Begay was elected president.

The others elected by nomination and vote followed: Tom Greenwood, vice-president; Alice Lehner, secretary; Irene Dixon, secretary of Indian Affairs; Cleo La Pearl, membership chairman and treasurer.

There were three of the six Councillors appointed: Mr. Chas. H. Workman, Maxie Dixon, Tom Greenwood.

A theme written and read by Chief Begay was adopted by motion and vote upon comment and recommendation by Tom Greenwood, to be used as a pledge in the initiation ceremonies of the Longhouse.

The president-elect suggested two positions as also very important, those of the Chaplain and Historian.

Those of us present took the oath of offices at this first meeting.

A committee was appointed to work out plans of form and style of initiation ceremony: Irene Dixon, Tom Greenwood, Cleo La Pearl, Chas. Workman.

Tom Greenwood readily offered a unique plan which was quickly adopted to be used in the initiation ceremony procedure.

9. In my correspondence with a man in British Columbia, this letter was one of them which I thought might be beneficial to have you hear it. Here it is:

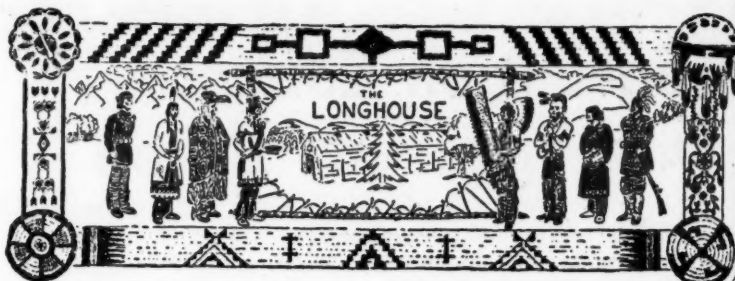
"As a new organizations, right now, we feel like going just step by step carefully, seeking only and firstly the enlistment of approval and recognition from other organizations together with facing facts so as not to be abusive to the rights and liberty of others but learning to be co-operative ever more in any good cause for the good of our beloved country, America.

"We need, first, to climb up to the vantage point to review the many fields of opportunities for learning about such as government, commerce, religion, history, geography, science, sociology including from the wonders of Mother Earth to the High Heaven, where in it may concern the mutual benefit for both the Caucasian and the Red Man together from our side of view point.

"Only time, we hope, will tell what and how we plan to accomplish our goal.

"Until we get our Indian voice and ear reconciled in harmony with our own fellow Caucasians and vice versa within the immediate household of the Longhouse, can we venture any worthiness of assistance to any individual or group needs.

"However, please, Mr. Dickson, be assured, we shall do all that we can in the name and for the sake of our Lord Jesus Christ to assist you with any further information concerning the Longhouse as we progress with our plans in culti-



ating a better understanding between our two races."

CHIEF BABE BEGAY

10. The order of most of our business meetings was as follows:

- (t) Meeting called to order.
- (b) Invocation to the Great Spirit, preferably in Indian.
- (c) Minutes of the previous meeting.
- (d) Reports as follows: Membership, Indian Affairs, Treasury, Historian, Publicity, Social Chairman, Old Business, New Business, Adjournment with Benediction.

We follow the regular parliamentary rules of order and procedures at our meetings.

One life membership honor was conferred by The Longhouse and that upon Al Cobe, a Chippewa Indian from Lac Du Flambeau, Wisconsin.

We have one big show to our credit. A lot of you were pretty jittery about the show not going

to be a success but thank goodness there were people like Thurman and Eleanor and others who just showed it through and I'll say it was a beautiful show.

We helped in trying to defray the Indian Service League indebtedness by giving \$50 toward it.

May the lives of great men and women, who started The Longhouse organization, all remind us we can make our lives sublime and departing leave behind us footprints on the sand of time.

11. Now, we join hands—in mind, body and spirit—with a firm reliance on The Longhouse as a sacred trust of the people, stay CLOSE TO THE GREAT SPIRIT, close to Nature and to one another.

CHIEF BABE BEGAY,
Pres. of The Longhouse,
February 1955 to 1956.
Annual Report No. 1

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Many Speakers Address Convention

(From the report of Miss Wright, secretary of the B.C. Advisory Committee on Indian Affairs).

SOME 300 Indian delegates and guests were present in the Community Hall on the Cape Mudge Indian Reservation when Mr. J. A. Findlay, superintendent of the Kwakwaka'wakw Indian Agency, opened the convention. Letters expressing regret that they were unable to attend were read from the Honourable W. A. C. Bennett, Premier of B.C., and the Honourable R. W. L. Jones, Attorney-General.

Various ministers of the church, including the Rev. Little, United Church minister on the Cape Mudge Reservation, brought greetings to the convention. Arthur Laing, M.L.A., and his wife, were introduced to the gathering by Robert Clifton, President of the Brotherhood in B.C.

Among other guests were: Col. Ted Davis, Apache Indian from New Mexico, known as "Silent Dawn"; Sir Michael Bruce, representing the Vancouver Herald; Mrs. Maisie Hurley, editor of The Native Voice; representatives from the B.C. Packers, Anglo-British Columbia Packers, Vessel Owners' Association, Nelson Bros. and United Fishermen and Allied Workers Union.

Capt. Charles Clark, president of the Vessel Owners of B.C., then greeted the delegates, and was followed by Mr. H. Stavenes, Mrs. J. Beagle and Mr. Mike Canic of the United Fishermen and Allied Workers Union.

After a banquet, Chief Billy Assu, O.B.E., hereditary chief of the Cape Mudge Band, spoke in his native tongue and welcomed all delegates and visitors to the Convention. Many expressions of sympathy were extended to Chief Assu on the death of his son Dan last year.

Robert Clifton, president of the Native Brotherhood, introduced Arthur Laing, M.L.A., who urged that the Federal and Provincial governments should get together to increase health and welfare services to the Indians of this province.

Jimmy Sewid, district vice-president, Alert Bay, spoke for 15 delegates of his district who were present at the Convention. Various speeches during the evening were given by: Frank Assu, Col. Ted Davis, and also John Clark of the Fisheries Association of B.C., who called upon Native Indians to stand on their own feet."

Coqualeetza Work

Second day of the convention opened with an address by the Rev. R. C. Scott, D.D., who outlined the work being done by the Coqualeetza Fellowship in Vancouver. This is an all-Indian organization dedicated to cultural and welfare projects. It is non-sectarian and non-political.

One of its objects is to establish a centre in Vancouver where young Indian people could stay and feel welcome when they come to the city for training or employment. Aims of the Fellowship are to promote better knowledge and understanding of the Native people; also to encourage higher education; to assist in welfare work; and employment for Indians and promote sports activities.

North Vancouver Mayor Charles

Cates addressed the convention on behalf of the Provincial Advisory Committee on Indian Affairs. He brought greetings from the Honourable Lyle Wicks, Minister of Labour, and the chairman of the committee.

Mayor Cates outlined the role of the Committee in its advisory capacity to the Provincial Government, and said he would leave the Honourable Lyle Wicks to report on its most recent activities in his address to the Convention on the following day. Mayor Cates then gave an historical survey of the Westward surge of conquest and colonization which had taken place throughout the ages all over the world, and made particular reference to the spread of Western civilization in Canada.

Harry Robertson of the Workmen's Compensation Board outlined the compensation clauses of the Workmen's Compensation Act and answered a variety of questions from Native fishermen.

Business Agent Reports

Ed Mahanee, business agent for the Native Brotherhood, opened the afternoon session with a report on his activities during the past year. He outlined the action he had taken on a number of applications for compensation for trap lines or cabins owned by Indians, which had been destroyed as a result of industrial activities. He stated that many claims were under consideration by the Indian Affairs Branch, and those which were valid would be presented in due course to the Alcan Co. of Canada.

He also reported on various cases of infraction of the Provincial Game Laws by Indians which he had investigated. Efforts were being made, he stated, to include the Indian in a share of the fur seal catch when the next Canadian-U.S.-Japanese conference takes place. His report was not completed.

Mrs. Kitty Carpenter, president of the Native Sisterhood, urged Native women to give voluntarily of their time and energy to promote social work and health measures designed to improve home and welfare conditions on Indian reserves.

Salvage Deal Bad

Jimmy Sewid reported that there



CHIEF BILLY ASSU

... in a picture of several years ago attired in Native regalia. He was host to the Native Brotherhood convention at Cape Mudge last month.

was a strong membership of the Native Brotherhood in his district, but the gillnet fishermen were not enrolling in sufficient numbers. He called upon packing companies to encourage Native Brotherhood membership.

Since January of this year, Mr. Sewid stated, a \$50 licence had been imposed by the Provincial Government on those who salvaged logs. Wood logs lying in the proximity of Indian reserves have always been used by a large number of natives for home fuel consumption. Payment of a \$50 licence to pick up such logs for domestic purposes would create a severe hardship on elderly and indigent Indians.

Mr. Sewid urged that representation should be made to the Provincial Government to allow the Indians their traditional right to salvage wood logs for their personal use. The matter was so urgent that it should be brought up at the next Legislature, if not by the Government, then by the Opposition.

Another subject mentioned by Mr. Sewid was the excessively high fines imposed on Indians for drunkenness in his area as compared with the lenient treatment given to white bootleggers. He cited a recent case at Alert Bay when a bootlegger (a taxi driver) was caught and brought to court, and subsequently released without being charged. This taxi driver is a known offender, and had been picked up on several previous occasions and also released. He is now operating his bootlegging practice once more. Mr. Sewid asked why such leniency should be shown to a white man when Indians are fined heavily for drunkenness, often as the result of bootlegged liquor. He also urged the people to subscribe to and support The Native Voice.

Billy Pascal, cattleman, vice-president of the Pemberton district, stated that many Indians in the interior were becoming interested in the Native Brotherhood. He urged the president to visit that district and thus encourage new membership.

Oscar Peters complained that the Indian representatives sent to the recent Ottawa conference were not the truly elected choice of the districts they represented. Mr. Peters expressed the loyalty of the Indians to the Crown, and stated that the natives of this province should get the same kind of administration, with equal citizenship rights, as the Maoris of New Zealand.

Fisheries Problems

Mr. A. J. Whitmore, Supervisor of Fisheries for the Federal Government, opened the morning session on the third day of the Convention. He gave a lengthy address on the work which is being done in this province to promote conservation of the fish harvest, and dealt with many other matters of interest to the Native fishermen present at the Convention. He stated that there were some 4,000 Natives in the Indian fishing group.

The 1955 season was somewhat less favorable than in other years, but maintained the 10 year average of \$60,000,000 for the year's takings. There had been a 6,000,000-pound drop in the halibut harvest last year. Mr. Whitmore brought to the attention of Indian fishermen the two-week fishermen short course which is held annually in Vancouver. The Department of



MRS. KITTY CARPENTER
... Native Sisterhood President

Fisheries provides most of the money for the conducting of this course. In closing, Mr. Whitmore appealed to Native Indian fishermen to try and understand that his department must impose various restrictions on fishing activities during specific periods in the year, in order to keep the continuity of supply.

During this period I was invited to address the Native Sisterhood in the church hall, and concentrated most of my remarks on the need for parental and home influence to encourage young Indians to progress to higher education and vocational training.

Union Reports

Mr. Alex Gordon of the United Fishermen and Allied Workers Union also spoke to the Brotherhood, and enumerated the various improvements which his Union had brought about in the pay and working conditions of women cannery employees.

He pointed out that the Skeena River Cannery, which pays the cost of transportation to the job for the rest of its employees, will not pay the Indian's transportation. They issue no invitation of job openings to the Indians but employ them when they have arrived at the cannery, thus circumventing the usual practice of paid transportation to the job. This situation should be remedied, he said.

At Klemtu, Mr. Gordon reported that European employees get the best accommodation, the Japanese the next best and the Indians the worst.

The cannery company at Goose Bay, Mr. Gordon stated, does not provide cooking utensils and bedding to Indians as it does to other employees.

Japanese and Indians are not provided with cooks, as are other employees, but one Japanese woman is allowed to leave work early to do the cooking for the others. This privilege is not granted to the Indians. Mr. Gordon said that Indians must be prepared to fight for further rights in the canneries.

Mrs. Maisie Hurley then addressed the Indian women and appealed for a fund to create a home in Vancouver for destitute Indians released from Oakalla with nowhere to stay. Such a home, Mrs. Hurley stated, is also needed for young girls going to the city for higher

(Continued on Page 10)

CONTINUED

By NEWELL E. COLLINS

Tecumseh and the War of 1812

I have decided to the best of my judgment respecting the prisoners, which is to send them to the River Thames, to be passed over to your frontier. The reasons for not sending them back by the route by which they came are so obvious that I shall not, except as required, obtrude them upon you; indeed I see no option or arrangement that could be made but the one directed.

"I fortunately have not been deprived of the services of Lieutenant Houghton of the Royal Artillery, and acting in the quartermaster general's department, although he is wounded. I enclose a list of the killed and wounded. I lament there has been so many of both, but of the latter, a large portion will return to duty, and most of them before long. Before this reduction of my force, I had too few for the defense of the frontier. May I not hope that you will send me a company of the Forty-first Regiment? You are aware of the insufficiency of my means. I also send a return of the arms, ammunition, etc., taken on the twenty-second, inst., likewise of the prisoners, who you will perceive to be equal to my utmost force, exclusive of the Indians, who, though a powerful aid, are an uncertain one being dependent upon success, and which would have strongly appeared had I failed on the twenty-second instant, nor could I have been sure of the militia in the event of any disaster. I have not heard it officially, but I believe that a party of the enemy, one hundred, bringing 500 hogs for General Winchester's force, has been completely cut off. I shall defer until my next opportunity, which shall be in a few days, saying more, having already detained Lieutenant McLean too long, of whose courage and exertion displayed on the twenty-second I would speak, did I think it just to

A FRIEND PASSES

IN MEMORIAM

With the greatest regret and sorrow we announce the death of our esteemed fellow member, N. E. Collins of Algonac, on March 19, 1956. Mr. Collins was an organizer of the Aboriginal Research Club and active in its work and promotion since its inception. He published our bulletin, the "Totem Pole" and was engaged in historical and archaeological work most of his life.

In addition, Newell was a well-known philatelist and won a half dozen ribbons and cups with his excellent stamp collection. His archaeological collection of Michigan and outstate Indian artifacts was one of the best in this area.

Mr. Collins had many friends among the Michigan Indians whose cause he championed. He was an adopted tribal member of the North American Indian Association.

We have all lost a friend and fellow-member whom we will find irreplaceable.

His passing came as a particularly severe and unexpected shock to his loving wife, Edith Collins, to whom he had been married for 52 years. Our deepest and most sincere sympathy is extended to Mrs. Collins on her very great loss.

The late Newell E. Collins is author of the historical outline "Tecumseh and the War of 1812" which The Native Voice has been proud to publish over the past many months and which will be continued through to its conclusion in our publication.

particularize any one especially when I may be supposed to be impartial.

"I remain, my dear General, faithfully yours,

Henry Proctor, General Commanding.

To Major General Schaffe, Fort George."

General Winchester's report reads as follows:

"Maiden, January 23, 1813. Sir: A detachment from the left wing of the Northwestern Army under my command at Frenchtown on the River Raisin, was attacked on the 22nd instant, by a force greatly superior in numbers, aided by several pieces of artillery. The action commenced at dawn of day; the picket guards were driven in and a heavy fire opened on the

whole line, by which a part thereof was thrown into disorder; and being ordered to retire a short distance in order to form on more advantageous ground, I found the enemy doubling our flank with force and rapidity. A destructive fire was sustained for some time; at length, borne down by numbers, the few of us that remained with the party that retired from the lines submitted. The remainder of

the force, in number about four hundred, continued to defend themselves with great gallantry in an ineffectual contest against small arms and artillery, until I was brought in as a prisoner on that part of the field occupied by the enemy. At this latter place, I understand that our troops were defending themselves in a state of desperation, and was informed by the commanding officer of the enemy that he would afford them an opportunity of surrendering themselves as prisoners of war, to which I acceded. I was more ready to make the surrender from being assured that unless done quickly the buildings adjacent would be immediately set on fire, and that no responsibility would be undertaken for the conduct of the savages who were then assembled in great numbers. In this critical situation being desirous to preserve the lives of our brave fellows who still held out, I sent a flag to them and agreed with the commanding officer of the enemy that they would be surrendered prisoners of war on condition of being protected from savages, allowed to retain their private property, and have their side arms returned to them. It is impossible for me to ascertain with certainty the loss we have sustained in this action from the impracticability of knowing the number who have made their escape.

(To be Continued)

Many Speakers

(Continued from Page 9)

education or employment.

Labor Minister Speaks

The Hon. Lyle Wicks, Minister of Labor, greeted delegates to the Convention on behalf of the Provincial Government, and expressed his pleasure at being able to be present himself.

In his address, the Minister urged "independent" Indian fishermen to take advantage of the compensation coverage offered under the Workmen's Compensation Act. He also enumerated the opportunities for vocational and technical training for Indians in this province, and called for more Native women to take up nursing, teaching, and other careers open to them.

The Advisory Committee had done much valuable work for the Government, during the past year, Mr. Wicks reported, and copies of its annual report would be distributed among delegates at the present Convention in order that they may know of its recent activities.

Dr. Kelly Replies

At the close of the Minister's address, Dr. P. R. Kelly, Chairman of the Legislative Committee of the Native Brotherhood, thanked him for attending the Convention and for his interesting speech. Dr.

Kelly said that the Advisory Committee was accomplishing good work for the Indians of this province.

He commented that the Native Brotherhood had been very happy when two of its members were named to serve on the Advisory Committee but, as these gentlemen were no longer members in good standing, he asked that consideration be given to including a representative of the Native Brotherhood on the Advisory Committee.

Dr. Kelly also brought to the attention of the Minister the fact that Indians would like to receive some benefits on their reserves in return for the payment of Sales Tax. The Minister replied that Sales Tax was no longer levied on goods sold within reserves to Indians.

Dr. Kelly stated that resolutions would later be submitted to the Provincial Government on matters arising out of the present Convention.

Various questions were then put to the Minister, one of which dealt with the need for grade 10 education before an Indian could qualify for vocational training. Mr. Wicks asked for the names of any young people who had been turned down for vocational training on the grounds of inadequate education.



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MR. AND MRS. DONALD LENHARDT sign the register after their marriage in the chapel of St. George's United Church, Toronto. The bride was Shirley York, daughter of Mrs. York, Sutton and the late Mr. Samuel York. Her husband is the son of Mr. and Mrs. Harold Lenhardt. The bride is a member of the Ojibway Indian tribe.

Magistrate Says Indians Kept Explorers Alive

(Submitted by Big White Owl)

One of the most important things for teachers in Indian schools to impress on their pupils is the contribution that the Indian race has and is making to Canada, Magistrate O. M. Martin said in Toronto last month.

Speaking to the Indian section of the Ontario Educational Association, he recalled the days when Department of Indian Affairs policy was to change the Indian into a white man.

"They tried to make me into a white man," Magistrate Martin said. "That can't be done, but the Indian boy or girl can be made an awfully good Canadian."

A former schoolteacher, Magistrate Martin said that when he went to school he was taught nothing about Indians except what was bad. The books had only vague mention about the Indian being in North America before the white man came.

Of their habits, all that was taught was that Indian men liked to fish and hunt and Indian women did all the work.

"I sometimes wonder why we changed that," he said.

The explorers were the important people in Canadian history when Magistrate Martin was at school. No one mentioned that the explorers couldn't have found anything if an Indian hadn't shown him the way. The white men that first came to North America would have starved if Indians had not helped them, he said.

The Six Nations set an example for peace, he said, and also an example of government which the U.S. copied.

Magistrate Martin complained that the only Indians the public hear of today are the few that get drunk and are jailed and non-Indians should be made aware of the part Indians are playing in the nation. He listed more than a dozen great Indians of the past and present and suggested they be used as subjects of classroom talks to develop pride of the Indian child in his race.

West Coast Native Dies

By SUSIE M. BIRD

One of the best thought of and respected Indians of the West Coast of Vancouver Island by both Indians and whites, died in Tofino last month after a short illness, in the person of George Dan Simon, age 71 years.

George Dan Simon was one of the first pupils of Christies' Residential School here, and his wife was an early pupil also. Mr. and Mrs. George Dan, I believe, were the first couple married at Christies' Residential School. His children, grandchildren and great grandchildren all attended Christies' School.

George Dan, as he was affectionately known was respected by all, including the Department of Indian Affairs and Indian Agent. He always worked with others in the closest and best harmony. He was consistently out for the betterment of his people, and stressed especially that his people should take advantage of the best education possible, and that as many as possible should avail themselves of a higher education. He said that as a result before many years, they could have from amongst themselves their own doctors, lawyers, priests, teachers, and other professionals.

Mr. and Mrs. George Dan Simon were very ardent Roman Catholics and great workers for St. Anselm's Roman Catholic Church at Opiatsat.

He leaves to mourn his loss his beloved wife, Edith Simon, several

(Continued on Page 12)

The Time is Not Yet

Bella Bella, B.C., April 5, 1956.

While government officials in Ottawa are stepping up the pace to integrate the Natives of Canada into Canadian society, they do not seem to realize that the Native has and has yet to confront the age of discrimination which still exists.

The government of the Province of British Columbia has this past session enacted a law which prohibits discrimination in hiring labour, which to all deep-thinking natives is a very welcome move.

Since the day the first Native in British Columbia became educated he has had to face discrimination, thus forcing him back into the reserve, and to mention an illustration, a Native was educated in a Vancouver technical school in the late thirties and upon graduation applied for a job in a mill but was refused the job because the mill was not hiring Native Indians.

This illustration reveals that the time is not yet, but the time will arrive when the Native will prove to employers that he will and can do the work which he has become responsible.

The ugly head of discrimination so rears itself in the fishing industries, the one industry which the coast Native relies upon for living. Native herring men are provided by the companies (fish-g) with scows with which to transport their catch to the various plants along the B.C. coast, crippling him from sudden moves when the occasion arises, as was shown when the herring were in large quantities in the Queen Charlotte Islands this past winter.

Now whether this situation of inequality in packer system lies with the United Fishermen and Allied

Workers Union or the different fishing companies, remains to be known by the Brotherhood members who are engaged in herring operations during the winter months.

So it is evident that in all employment given Natives, there are signs of this unwanted discrimination and our government in Ottawa has to realize this situation before making further fast "Hush, hush" changes in the Indian Act to integrate Natives in Canadian society.

The press statement made recently by Reverend Peter R. Kelly, Chairman of the Legislative Committee of the Native Brotherhood, was quite true regarding churches treating Natives as minors.

This today still is and the writer regrets this is so because according to the Good Book, we were all created equal.

And while the different churches and their hospitals are doing wonderful work among Natives in reserves, it is lacking in furthering to place them in the various industries of Canada.

GEORGE WILSON.

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A Native Memorial Service

By Ann Winter Evans

The curtain of the past was drawn aside at Cape Mudge on the morning of April 9. The occasion was a memorial service for Dan Assu, whose untimely death last November was a great loss to the Native Brotherhood and his village as well as his family and friends.

It was an impressive ceremony. In the foreground sat a young woman in Chilkat robe who was the mourner and was to take the name of the deceased. Behind her a choir of older people from Alert Bay, Smith's Inlet, Blunden Harbour, Fort Rupert and Quatsino, was seated on a platform.

A leader would recount in the Kwakiutl language, a part of the family story beginning with the grandfather of the deceased. Then the choir would chant one of the old songs. The leader would tell more of the family history and the choir would chant again. And so

it went on. The choir kept time with beating sticks (Tim ya yo) as they sang and it was very effective.

When the story was finished up to the present and the last dirge had been sung there was a change to a livelier tune. This is "the shaking off of the trouble."

Chief Billy Assu came on with a beautifully carved native rattle and sang a song; then the choir sang it. A fine-looking older woman came over to where the young woman sat and did a stately dance. In olden times this would have been performed by the young woman herself.

The hall at Cape Mudge was newly decorated and looked modernly attractive with green and yellow streamers on this April morning of 1956 but with closed eyes one could picture it all as it might have been in 1756.

The great cedar plank house of the chief would have been made into one big room by taking down the hanging mats that separated the family apartments.

Fresh sand or even new cedar mats would have been spread on the floor and a great fire would be blazing in the centre.

Chiefs from neighboring villages would have come in their long cedar canoes and would all be assigned places according to rank. The choir and all would be in ceremonial dress. What a scene those old gatherings must have presented!

For the explanation of this ceremony the writer is indebted to Mr. Cranmer of Alert Bay who acted as interpreter for Franz Boaz, years ago. It is interesting to know that his daughter graduates from UBC this spring to become the first native anthropologist in Canada as far as we know. There is much that needs to be done to preserve the remnants of this interesting northwest culture and Miss Gloria Cranmer should be a great asset.

Native Dies

(Continued from Page 11)

grandchildren and a number of great grandchildren.

Prayers were said at St. Anselm's R.C. Church and Requiem High Mass was held from St. Anselm's Church, Opitsat, conducted by Rev. Father D. J. Pruner.

Burial was in the Indian burial grounds with prayers said at the graveside by Rev. Father D. J. Pruner, O.M.I.

Wolf Clan Chief Dies

William J. Stephens of Greenville, British Columbia, Chief Ghinzadak of the Wolf clan of the Nishga tribe, died recently after a lengthy illness. He was 86 years of age.

Chief Ghinzadak was born and educated in Victoria. He moved to the Naas as a young man where

he spent his life fulfilling his responsibilities as chief.

Chief Ghinzadak is survived by two sons, William Stephens, Jr., Kincolith; Ernest, Port Edward; three daughters, Mrs. Elizabeth Jorgenson, Prince Rupert; Mrs. D. Best, Vancouver; Mrs. Hilda White, Port Edward; a number of grandchildren and great grandchildren.

UNDER 70? JUST A KID

ROCKY MOUNTAIN HOUSE, Alta.—Jack Strawberry says one younger than 70 is "just a papoose." He is 106.

Mr. Strawberry, of the near Suncild Indian reserve, born 1850, remembers when the original trading post at this west central Alberta town was in operation. 1860 he and his father witnessed the signing of a peace treaty between the Crees and the Blackfeet.

A trip to North Battleford, 40 miles northeast in Saskatchewan, once took from spring until the following fall to complete.

His father helped to build a new fort here in 1861, but this was abandoned in 1875 when trade dwindled.

He remembers selling wild meat and wild berries to white homesteaders who settled in the area.

Mr. Strawberry, who recently observed his birthday, has never visited a doctor. The bitter senility root has been his only contact with medicine.

However, some of his pioneering spirit has vanished. If he cannot travel by car, he stays at home refusing to be pulled by a horse. He also enjoys another modern convenience—radio.

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